

John Blough

P365. 2. 57

A plain and faithful

NARRATIVE

OF THE

Original Design, Rise, Progress
and present State

OF THE

Indian Charity-School

At LEBANON, in CONNECTICUT.

By Eleazar Wheelock, A.M.

PASTOR OF A CHURCH IN LEBANON.

“ The Liberal deviseth liberal Things, and by liberal Things
“ shall he stand.” ISA. xxxii. 8.

“ The liberal Soul shall be made fat, and he that watereth
“ shall also be watered himself.” PROV. xi. 25.

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THE UNIVERSITY OF CHICAGO

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The 1798 April 9th

[iii]

TO THE RIGHT HONOURABLE

W I L L I A M,

MARQUIS OF LOTHIAN.

May it please your Lordship,

THAT CHARITY and disinterested CARE for the Souls of Men, which make so amiable a Part of your Lordship's Character, and give a Lustre and Grace to all those worldly Honours with which God has dignified you, and entitle you to the kindest Wishes, and sincerest Prayers of all who love our Lord JESUS CHRIST, and long for the Enlargement of his Kingdom

Kingdom in the World ; do now embolden me to inscribe the following Narrative to your Lordship, as a Testimonial of my Gratitude, for that repeated Liberality, whereby you have testified your Approbation of our feeble Attempts in the important Affair here related, and given your Sanction to the Plan we have been prosecuting,

AND as you have animated and encouraged our small Beginnings, when we had most need of such Countenance and Assistance ; so your Condescension and Generosity have made me solicitous how to manifest
my

my Gratitude suitably to a Personage of such Distinction.

BUT as your Lordship could propose no other End, besides that which we were pursuing, when you thus opened your Hand for our Assistance therein, while it was yet small and obscure ; so I may reasonably suppose, nothing I can return will give your Lordship more Satisfaction, than a plain, and concise Account of the Progress of it, and our still growing and encreasing Prospects of those good Effects, which will be the only Reward which your Lordship could have in View.

AND

AND though it be presented to your Lordship in a very plain and unfashionable Dress, agreeable to the Country from whence it comes, yet I am perswaded your Lordship will not despise it on that Account, since the Dress, plain and unfashionable as it is, does so much excel the savage, and sordid Habit, and Appearance of those miserable Creatures, who have so moved your Lordship's Compassion as to become the Objects of your Charity and Beneficence. Nor will Modesty itself under such endearing and inviting Expressions of your Lordship's Condescension, and Goodness, forbid

bid our repofing Confidence in you as our Patron, or indulging the animating Expectation of future Benefit by your Smiles on this infant Institution.

MAY the Bleffing of many, who fhall, in the prefent and fucceeding Generations, reap the Benefit of your generous Donations, come upon you.

AND that God may graciously lengthen out your valuable and important Life, to refresh the Bowels of his Saints, and encourage THIS, and every Attempt to make known the Name of CHRIST, “ and manifeft the Savour of his Knowledge

ledge in every Place," and late
confer upon you a Crown of
Life with distinguished Ho-
nours, is the earnest Prayer of,

May it please your Lordship,

Your Lordship's

much obliged, and

most obedient

humble Servant,

Eleazar Wheelock.

LEBANON, Dec. 16, 1762.

Donations received between *Nov. 27th, 1764,*
and *May 27th, 1765,* are as follow :

		Sterling.
Collected by the Rev. Mr. Whitaker, and my Son Radulphus, in their Journey to Portsmouth, about the Beginning of Dec. 1764.	From the Honorable General Assembly of the Province of the <i>Massachusetts-Bay</i> , 36l.—lawful Money, - - is	27 0 0
	From the Honorable <i>London Commissioners in Boston</i> , 10l.—L. M. - is	7 10 0
	Public Collection at <i>Concord</i> , 8l. 14 is	6 10 6
	Public Collection at <i>Newbury</i> , 23l. 10s. 8d. L M - - is	17 13 0
	Public and private Collections at <i>Portsmouth</i> , 36l. 2s. 3d. - - is	27 1 8½
	Sundry Articles of Cloathing, &c. from sundry charitably disposed Persons in <i>Newbury</i> , amounting to 41l. os. 2½, L M. of which no Charge has been made to the School - - -	0 0 0
	From Messieurs <i>Jonathan Williams and Samuel Austin, of Boston</i> - - -	9 3 9
	From Mr. <i>William Dickson, of Edinburgh</i> -	20 0 0
	From Mr. <i>Walter Scot, of Edinburgh</i> , a Legacy of	5 0 0
	From <i>Benjamin Pemberton, Esq; of Roxbury</i> -	10 0 0
From the Hon. <i>Robert Hooper, Esq; of Marblehead</i>		9 0 0
Private Donations from several Quarters -		6 18 4½
Interest of Subscriptions 3l. 19s. lawful Money, is		2 19 3

To which add,

Several Articles of the Goods received from <i>Newbury</i> , which were not needed for the School, I have disposed of - - -	4 9 3½
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	153 5 10½
Ballance referred to Account in the next Page -	211 13 2
	£. 364 19 0½

	Sterling.
	£. s. d.
May 27th, 1765. Then due to me from the School agreeable to the foregoing Account	211 13 2
Disbursements for the School from May 27th to September 3d, 1765, including the fitting out of the Missionaries and Schoolmasters with Money, Horses, Saddles, &c. and paying Part of Mr. Chamberlain's Debts at College, and Money for the Relief of Mr. Occom, and to support his short Mission to the Six Nations this Summer.	254 7 9 $\frac{3}{4}$
	466 0 11 $\frac{1}{4}$

September 3d, 1765. Ballance due at this Time from me to the School, Errors and Omissions excepted	30 12 0
	£. 496 12 11 $\frac{1}{4}$

And as these Accounts may likely go where Gentlemen will likely be in no Capacity to judge of the Reasonableness of the Charges I have made therein, I thought it might therefore be satisfactory to have them examined, and the Reasonableness of them certified by Gentlemen of most public and established Characters among us; and accordingly have submitted them to three of the Honorable His Majesty's Council in this Vicinity for that Purpose; whose Certificate is as follows:

" CONNECTICUT—Lebanon, 6th September, 1765.

" THESE certify, that on the Desire of the Reverend Mr.
 " Eleazar Wheelock, Pastor of the Second Church of
 " CHRIST in Lebanon, we the Subscribers examined his Accompts
 " relative to the Charity-School for Indians, &c. under his Care
 " and Direction, from the 27th of November, 1762, to the 3d
 " Day of this Instant, September; and are of Opinion, that the
 " Charges made therein for Board, Tuition, Cloathing, and
 " other Necessaries, are just and reasonable, and could not have
 " been obtained at a lower Price in this Place, during said Time.

" JONATHAN TRUMBULL,
 " HEZEKIAH HUNTINGTON, } Assistants."
 " ELIPHALET DYER.

Donations

Donations received between *May 27th* and *Sept. 3d*, 1765, are as follow : Sterling.

Received in my Journey to <i>Portsmouth</i> , &c. about the Beginning of <i>June</i> , 1765.	Collected by the Reverend Mr. <i>Whitaker</i> and myself.	From <i>John Philips</i> , Esq; of <i>Exeter</i> 100 Dollars	22	10	0
		From <i>Lady Pepperrell</i> of <i>Kittery</i> 20 Dollars	4	10	0
		From a <i>Lady</i> in <i>England</i> , unknown - -	100	0	0
		From <i>Mr. Samuel Savage</i> , Merchant, in <i>London</i>	20	0	0
		From the <i>Hon. London Commissioners</i> in } <i>Boston</i> , 10 <i>l.</i> L. M. is	7	10	0
		From the <i>Hon. General Assembly</i> of the Province of <i>Massachusetts-Bay</i> , 72 <i>l.</i> L. M. is	54	0	0
		Public and private Collections at } <i>Salem</i> , 36 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i> L. M. is	27	1	1½
		Public Collections at 2 Societies } in <i>Ipswich</i> , 16 <i>l.</i> 11 <i>s.</i> 8 <i>d.</i> is	12	8	9
		Public Collection at <i>Rowley</i> , 15 <i>l.</i> is	11	5	0
		Public and private Collections at } <i>Newbury</i> , 80 <i>l.</i> 5 <i>s.</i> 2 <i>d.</i> - is	60	3	11
		Public and private Collections at } <i>Portsmouth</i> , 43 <i>l.</i> 10 <i>s.</i> - is	32	12	6
		Public Collection at <i>York</i> , 9 <i>l.</i> 2 <i>s.</i> 4 <i>d.</i> is	6	16	9
		Public Collection at <i>Stratham</i> , 7 <i>l.</i> 10 <i>s.</i> is	5	12	6
		Public Collection at <i>Exeter</i> , 22 <i>l.</i> is	16	10	0
		Private Donations from various quarters	16	1	6
			397	2	9½
		From several Gentlemen in <i>Philadelphia</i> , 18 <i>l.</i> 5 <i>s.</i> } <i>Philadelphia</i> Currency, - - is	10	19	0
		From the reformed Protestant Dutch Church in } <i>New-York</i> , a Collection of 88 <i>l.</i> 6 <i>s.</i> 6 <i>s.</i> <i>New-York</i> Currency, received <i>June</i> 18th, being the Day before the Missionaries sat out on their Journey	49	13	8
		Received of the Treasurer of the Colony of <i>Connecticut</i> , some of the Collections made in a few Societies, pursuant to a Brief granted by the <i>Hon. General Assembly</i> of said Colony in Favour of this School, before the late unhappy Rupture with the <i>Indians</i> , gave such a Turn to the Minds of People, that it was thought prudent to suspend any further Collections 'til a more favourable Opportunity should appear, when it is hoped something generous will be done, 33 <i>l.</i> 17 <i>s.</i> 1¼ <i>s.</i> is	25	7	10¼
		Private Donations - - - -	2	16	6½
		Interest of Subscriptions, 3 <i>l.</i> 6 <i>s.</i> L. M. - - -	2	9	6
		To which add,	488	8	7¼
		Several Articles of the Goods received from <i>Newbury</i> , together with several Articles of Goods bought at <i>Boston</i> , which were not needed for the School, and I have disposed of - -	8	4	4½
			£. 496	12	11½

About £.26.—lawful Money of the Donations mentioned in the foregoing Account, has not yet come into my Hands, though it be well secured ; which, with what has been taken up upon my Credit, and not bro't into the foregoing Account, because the Sums cannot yet be precisely known, being at a great Distance, do more than equal the Balance mentioned in Page 10, as due from me to the School : so that there is at present nothing in Stock, more than the small Supply for a few Months which the Missionaries have with them, to support all the Expence of three Missionaries, one Interpreter, and eight School-Masters, in the Wilderness, at the Distance of three, four, and five hundred Miles from hence ; besides what must be done for the Assistance of Mr. *Occum*, who has a Wife and 7 Children.

The Missionaries and School-Masters being authorized by the Board of Correspondents, sat out as before-mentioned ; Mr. *Smith* for *Onohokwage*, agreeable to the Desire of the Indians there, which they sent in Writing to this Board March 12th, by good *Peter* (otherwise called *Gwedelhes Agwirondongwas*) their Messenger. This Place is on *Susquehanna-River*, where several Missionaries have heretofore been ; and especially the Rev. Mr. *Hawley*, who laboured among them for several Years, with good Evidences of the saving Effects of his Labours, in several Instances.—

To

To this Party the Rev. Mr. *Forbes* and Mr. *Rice* were sent by the Honorable corresponding *Scotch* Commissioners in *Boston*, and gathered a Church consisting of 12 or 14 Members in 1762. But the last Spring the Famine prevailed in that Place before Mr. *Smith* could get there, so that the Indians were obliged to remove and disperse, in order to get a living, 'til their Corn should be fit to eat. And accordingly, Mr. *Smith*, with Mr. *Gunn* his Interpreter, went to the largest Party of them, who were for the present set down by the Lake *Utsage*, at the Head of *Susquehanna-River*; where he put *Moses*, one of the aforementioned *Mohawk* Boys, into a small School, instead of *Joseph Woolley* who was appointed School-master to that Tribe, but was then sick at *Cherry-Valley*. The Account of this School I give in the Words of Mr. *Smith's* Letter, dated at said Lake, *August 3d 1765*.—"I am
 " every Day diverted and pleased with a View
 " of *Moses* and his School; as I can sit in
 " my Study, and see him and all his Scholars
 " at any Time, the School-House being no-
 " thing but an open Barrack. And I am
 " much pleased to see 8, 10, or 12, and some-
 " times more Scholars sitting round their Bark
 " Table, some Reading, some Writing, * and
 " others a Studying; and all engaged, to ap-
 " pearance, with as much Seriousness and At-
 " tention

* We have found it useful to put them to Writing as soon as they can spell.

"tention as you will see in almost any wor-
 "shipping Assembly : and *Moses* at the Head
 "of them with the Gravity of a Divine of Fif-
 "ty or Threescore. How agreeable such a
 "Sight would be to you, is not hard to guess!
 "I expect this School will be much larger
 "when it comes to *Onohokwage*, as there are
 "but a few here, and many of those that are,
 "upon the Account of the present Scarcity,
 "are obliged to employ their Children. The
 "School at *Onohokwage* will doubtless be large
 "enough for *Joseph* and *Moses* both."—

Joseph Woolley lived with this Party of In-
 dians at *Onohokwage* last Winter, in order to
 teach their Children, and learn their Lan-
 guage. But there were not many of them in-
 clined to send their Children to learn English.
 The Chief Sachem said, they might learn
 enough in Indian ; which Notion, I suppose,
 he and that Party imbibed from some white
 People who had been there. But after *Peter's*
 return to them from hence in the Spring, they
 seemed unanimously inclined to have an Eng-
 lish School set up ; and are much engaged to
 introduce Agriculture among them, and have
 lately petitioned earnestly to be assisted there-
 in by the *English*, and desire to have Mills
 built, and a Blacksmith settled with them, and
 so many of the *English* to settle among them,
 as shall be necessary to instruct them in these
 Affairs. They promise they will observe and
 obey to their utmost, all the Advice and In-
 struction sent them by *Peter* last Spring.—

They

They have promised to build a House for *Joseph Woolley*, and help him fence some Lands for Tillage, and for keeping Cows, &c. and to do all on their Part, and within their Power, to enable him to govern and teach their Children. And I hope soon to hear, that he and *Moses* are settled in a large School at that Place. This is a remarkable Alteration in their Disposition. The like also, *David Fowler* informs me, appears in the Indians at *Oneida*, about a hundred Miles distant from thence.

Mr. *Chamberlain*, after he had settled several Indian Boys in Schools in several Indian Towns in the *Mohawk* Country; viz. *Hezekiah Calvin* in a School of 24 Scholars, *Abraham Primus* in one of 16, and *Abraham Secundus* in one of 11; was about to go with the *Oneidaes*, on their return to their Country, which they also had been obliged to leave, on account of the Famine there. At that Place he purposed to spend the most of his Time this Year; and takes *Johannes* with him for his Interpreter, who has hitherto served him in that Capacity; and at proper Seasons to visit the Schools which he has erected.

David-Fowler met with a kind Reception among the Indians at *Oneida*; and set up a School among them in *May*, consisting of 26 Scholars, and continued in it some Weeks. He also taught a singing School, in which the Indians made great Proficiency, and had learned well to carry three Parts to several Tunes.

They

They promised to build him a House, and began to prepare Materials, (i.e. HemlockBark) to build it. They also promised him a free Use and Improvement of their Lands, and to assist him in clearing and fencing them ; and were many ways exerting themselves to set up Husbandry, and desired him to instruct them therein. But by reason of the Famine which prevailed among them, they were obliged to remove with their Children 'til their Corn should be fit to eat ; and desired *David* to come down to *New-England*, and procure a Carpenter, who might be able to build them Houses, make Ploughs, Carriages, &c. for them ; and desired he would return to them when they should be able to subsist in their Country ; which he has also done. They also promised to send their Children to School, and suitably encourage him in governing them, &c. He yet finds difficulty in communicating to them the Things of Religion, not being sufficiently Master of their Language, and having no skilful Interpreter with him. But he hopes this will be soon remedied by his becoming compleat Master of their Tongue.

Mr. *Kirtland*, who went among that savage and brutish Tribe, the *Senecas*, last Fall, soon after the Peace was settled with them, to learn their Language, and fit himself, and prepare the Way for a Mission among them, was obliged, on account of the Famine which prevailed

down, and when he rises up :” And speak with as much Life and Spirit as the Nature and Importance of the Matter require, which is very much lost when communicated by an Interpreter.

3. INDIAN Missionaries may be supposed better to understand the Tempers and Customs of *Indians*, and more readily to conform to them in a thousand Things than the *English* can ; and in Things wherein the Nonconformity of the *English* may cause Disgust, and be construed as the Fruit of Pride, and an Evidence and Expression of their Scorn and Disrespect.

4. THE Influence of their own Sons among them will likely be much greater than of any *Englishman* whatsoever. They will look upon such an one as one of them, his Interest the same with theirs ; and will naturally esteem him as an Honour to their Nation, and be more likely to submit patiently to his Instructions and Reproofs than to any *English* Missionary. This is quite evident in the Case of Mr. *Occom*, whose Influence among the *Indians*, even of his own Tribe, is much greater than any other Man’s ; and when he shall settle and live decently, and in Fashion, among them, will likely do more to invite them to imitate his Manner of Living, than any *Englishman*.

5. THE Acquaintance and Friendship which *Indian* Boys from different and distant Tribes and Places, will contract and cultivate, while together

gether at School, may, and if they are zealously affected will, be improved much for the Advantage and Furtherance of the Design of their Mission ; while they send to, hear from, or visit one another, confirming the Things which have been spoken. And this without so much Ceremony to introduce one another, as will be necessary in the Case of *English* Missionaries ; and without the Cumber and Expence of Interpreters.

6. INDIAN Missionaries will not disdain to own English ones, who shall be Associates with them, (where the *English* can be introduced) as elder Brethren ; nor scorn to be advised or reproved, counselled or conducted by them ; especially so long as they shall be so much dependent upon the *English* for their Support ; which will likely be till God has made them his People ; and then, likely, they will not stand in such need of *English* Guides and Counsellors. And they will mutually help one another, to recommend the Design to the favourable Reception and good Liking of the Pagans, remove their Prejudices, conciliate their Friendship, and induce them to repose due Confidence in the *English*.

7. IN this School, Children of different Nations may, and easily will learn one another's Language, and English Youth may learn of them ; and so save the vast Expence and Trouble of Interpreters ; and their Ministry be much more acceptable and edifying to the *Indians*. But,

8. THERE

8. THERE is no such thing as sending *English* Missionaries, or setting up and maintaining *English* Schools to any good Purpose, in most Places among them, as their Temper, State and Condition have been and still are. It is possible a School may be maintained to some good Purpose, at *Quoboquagee*, where there have been heretofore several faithful Missionaries, by the Blessing of God upon whose Labours the *Indians* are in some Measure civilized, some of them baptized, a Number of them in a Judgment of Charity; real Christians; and where they have a Sachem, who is a Man of Understanding, Virtue, Steadiness, and entirely friendly to the Design of propagating the Gospel among them, and zealous to promote it. And where the Hon. *Scotch* Commissioners, I hear, have sent two Missionaries, and have made some Attempt to set up a School. But at *Jeningo*, a little beyond, they will by no means admit an *English* Missionary to reside among them. And tho' they were many of them under great Awakenings and Concern, by God's Blessing on the Labours of a Christian *Indian* from these Parts; yet such was the violent Opposition of Numbers among them, that it was thought by no means safe for an *Englishman* to go among them, with Design to tarry with them. And like to this is the Case with the Parties of *Indians*, for near an hundred Miles together, on the West Side of *Susquehanah* River. Another School or two may possibly be set up

with Success among the *Mohawks*, where Mr. *Ogilvie* and other Episcopal Missionaries have bestowed much Labour, to good Purpose ; and where they have got into the Way of cultivating their Lands for a Living, and so have more Ability to support their Children, and less Occasion to ramble abroad with them. But even in these Places we may find it more difficult than we imagine before the Trial be made (though I would by no means discourage the Trial of every feasible Method for the accomplishing this great Design) but by Acquaintance with the Schools which the Hon. *London* Commissioners have with pious Zeal, set up and maintained among the several Tribes in these Parts, I am much confirmed in such Sentiments. These Parties live amongst, and are encompassed by the *English*, have long had good Preaching, and Numbers of them appear to be truly godly. Yet such is the savage Temper of many, their want of due Esteem for Learning, and Gratitude to their Benefactors, and especially their want of Government, that their School-Masters, tho' skilful and faithful Men, constantly complain they can't keep the Children in any Measure constant at School. Mr. *Clelland* the School-Master at *Mohegan* has often told me what unwearied Pains he has taken by visiting, and discoursing with their Parents, &c. to remedy this Evil, and after all can't accomplish it. The Children are suffered to neglect their Attendance on Instruction, and waste much
Time,

Time, by which means they don't learn so much in several Years as they might, and others do in one, who are taken out of the reach of their Parents, and out of the way of *Indian* Examples, and are kept to School under good Government and constant Instruction. I the rather mention this Instance, because of the well-known Fidelity and Skill of that good Gentleman, and because that Tribe are as much civilized, and as many of them Christianized, as perhaps any Party of them in this Government. And by all I can learn, it is no better in this respect with any other. They are so disaffected towards a good and necessary Government, that as gentle an Exercise of it as may be, and answer the Design of keeping up Order and Regularity in any Measure among them, will likely so disgust them as to render the Case worse rather than better. Captain *Martin Kellog* complain'd of this as his great Discouragement in the School at *Stockbridge*, notwithstanding he understood as well as any Man the Disposition of *Indians*, and had the Advantage of knowing their Language and Customs, having been so long a Captive among them, and was high in their Affection and Esteem ; yet he was obliged to take the Children home to *Weathersfield* with him, quite away from their Parents, before he could exercise that Government which was necessary in order to their profiting at School. But as to most Places, there is no such thing at present as introducing either *English* School-Masters

Masters or Missionaries to continue with them ; such are their Prejudices in general, and such the malevolent, and ungovernable Temper of some, that none but an *Indian* would dare venture his Life among them.

AND besides all this, they are so extremely poor, and depend so much upon Hunting for a Livelihood, that they are in no Capacity to support their Children at School, if their Disposition for it were ever so good.

MR. *Occom* informed me by a Letter from the *Oneida* Country last Summer, and the same Account I had also from the young Man which I sent there, that the *Indians* were almost starved, having nothing to live upon but what they got by Fishing, Fowling and Hunting, that he had no other Way to come at them, to preach to them, but by following them from Place to Place in their Hunting. And though the Condition of all may not be quite so indigent as of these, nor the Condition of these at all Times quite so bad as it was then, yet it is well known that they universally depend upon Roving and Hunting mainly for their Support ; and whoever has heard the constant Complaint of Missionaries, and the Matter of their Discouragement, or has only read what the Reverend Messrs. *Sergeant* and *D. Brainerd* have wrote upon this Head, can't charge me with writing without sufficient Evidence, and good Authority, if I had no other but theirs.

AND

AND what are a few Instances, where Schools may possibly be maintained to some good Purpose, compared with those Tribes and Nations of them, where there are no Circumstances at present, but their Misery and Necessity, to invite us so much as to make the Trial.

By the Blessing of God on his late Majesty's Arms, there is now, no doubt, a Door opened for a hundred Missionaries; and (unless we can find such as can speak to them in their own Language) for as many Interpreters; and perhaps for ten Times that Number, provided we could find such as are suitable for the Business, and such as may be introduced in a Way agreeable to the Savages, and so as to avoid the bad Effects of their Prejudices against the *English*. But,

9. THERE are very few or no Interpreters, who are suitable and well-accomplished for the Business, to be had. Mr. *Occom* found great Difficulty last Year in his Mission on this Account. And not only the Cause, but his own Reputation suffered much by the Unfaithfulness of the Man he employed.

I SUPPOSE the Interpreters now employed by the Hon. Commissioners are the best that are to be had at present. But how many Nations are there for whom there is no Interpreter at all, except, it may be, some ignorant and perhaps vicious Person, who has been their Captive, and whom it is utterly unsafe to trust in Matters of such eternal Consequence.

sequence. And how shall this Difficulty be remedied? It seems it must be by one of these two Ways, viz. either their Children must come to us, or ours go to them. But who will venture their Children with them, unless with some of the civilized Parties, who have given the strongest Testimonies of their Friendship? If it be said, that all the Natives are now at Peace with us: It may be, their Chiefs, and the better-temper'd Part of them are so. But who does not know that their Leagues and Covenants with us are little worth, and like to be so till they become Christians? And that the tender Mercies of many of them are Cruelty? Who is so unacquainted with the History of them, as not to know, there is Reason to think, there are many among their lawless Herds, who would gladly embrace an Opportunity to commit a secret Murder on such *English* Youth?—Even Mr. *Occom*, though an *Indian*, did not think it safe for him, being of another Tribe and Language, and in such Connections with the *English*, to go among the numerous Tribe of the *Seneca's*, where he had no Avenger of his Blood for them to fear.

WHEN, and as soon as the Method proposed by the Rev'd Mess. *Sergeant* and *Brai-nerd*, can be put into Execution, viz. to have Lands appropriated to the Use of *Indian* Schools, and prudent skilful Farmers, or Tradesmen, to lead and instruct the Boys, and Mistresses to instruct the Girls in such Manufactures

Manufactures as are proper for them, at certain Hours, as a Diversion from their School Exercifes, and the Children taken quite away from their Parents, and the pernicious Influence of *Indian* Examples, there may be some good Prospect of great Advantage by Schools among them.

AND must it be esteemed a wild Imagination, if it be supposed that well-instructed, sober, religious *Indians*, may with special Advantage be employed as Masters and Mistresses in such Schools ; and that the Design will be much recommended to the *Indians* thereby ; and that there may be special Advantage by such, serving as occasional Interpreters for Visitors from different Nations from Time to Time ; and they hereby receive the fullest Conviction of the Sincerity of our Intentions, and be confirmed and established in friendly Sentiments of us, and encouraged to send their Children, &c. ?

I AM fully perswaded from the Acquaintance I have had with them, it will be found, whenever the Trial shall be made, to be very difficult if not impossible, unless the Arm of the Lord should be revealed in an eminent Manner, to cure them of such savage and sordid Practices, as they have been inured to from their Mother's Womb, and form their Minds and Manners to proper Rules of Virtue, Decency and Humanity, while they are daily under the pernicious Influence of their Parents Example, and their many Vices made familiar thereby.

10. I HAVE found by Experience, there may be a thorough and effectual Exercise of Government in such a School, and as severe as shall be necessary, without Opposition from, or Offence taken by, any. And who does not know, that Evils so obstinate as those we may reasonably expect to find common in the Children of Savages, will require that which is severe? Sure I am, they must find such as have better Natures, or something more effectually done to subdue their vicious Inclinations, than most I have been concerned with, if it be not so. And moreover, in such a School, there will be the best Opportunity to know who has such a Genius and Disposition, as most invite to bestow extraordinary Expence to fit them for special Usefulness.

11. WE have the greatest Security we can have, that when they are educated and fitted for it, they will be employed in that Business. There is no likelihood at all that they will, though ever so well qualified, get into Business, either as School-Masters or Ministers, among the *English*; at least till the Credit of their Nations be raised many Degrees above what it now is, and consequently they can't be employed as will be honorable for them, or in any Business they will be fit for, but among their own Nation. And it may reasonably be supposed, their Compassion towards their "Brethren according to the Flesh" will most naturally incline them to, and determine them

them upon such an Employment as they were fitted and designed for. And besides all this, abundant Experience has taught us, that such a change of Diet, and manner of Living as Missionaries must generally come into, will not consist with the Health of many *Englishmen*. And they will be obliged on that Account to leave the Service, though otherwise well disposed to it. Nor can this Difficulty be avoided at present (certainly not without great Expence.) But there is no great Danger or Difficulty in this Respect as to *Indians*, who will only return to what they were used to from their Mother's Womb.

AND there may also be admitted into this School, promising *English* Youth of pregnant Parts, and who from the best Principles, and by the best Motives, are inclined to devote themselves to that Service; and who will naturally care for their State.

DIVINE Skill in Things spiritual, pure and fervent Zeal for the Salvation of Souls, shining Examples of Piety and Godliness, by which Pagans will form their first Notions of Religion, rather than from any Thing that shall be said to them, are most necessary Qualifications in a Missionary; and promise more real Good than is to be expected from many Times the Number who have never "known the Terrors of the Lord," and have no experimental, and therefore no right Understanding of the Nature of Conversion and the Way wherein it is wrought. Such were never un-

der the governing Influence of a real Sense of the Truth, Reality, Greatness and Importance of eternal Things, and therefore will not be likely to treat them suitable to the Nature and eternal Consequences of them, surely they will not naturally do it. And how sad are like to be the Consequences to those who are watching to see whether the Preacher himself does really believe the Things which he speaks.

IN such a School their Studies may be directed with a special View to the Design of their Mission. Several Parts of Learning, which have no great Subserviency to it, and which will consume much Time, may be less pursued, and others most necessary made their chief Study. And they may not only learn the Pagan Languages, but will naturally get an Understanding of their Tempers, and many of their Customs, which must needs be useful to Missionaries. And instead of a delicate Manner of Living, they may by Degrees, as their Health will bear, enure themselves to such a Way of Living as will be most convenient for them to come into when on their Mission.

AND if the one half of the *Indian* Boys thus educated shall prove good and useful Men, there will be no Reason to regret our Toil and Expence for the whole. And if God shall deny his Blessing on our Endeavours, as to the general Design, it may be these particular Youth may reap eternal Advantage by what
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we do for them ; and if but one in ten does so, we shall have no Cause to think much of the Expence. And if a Blessing be denied to all, “ we shall notwithstanding be unto God a sweet Saviour of Christ in them that perish.”

AFTER the Trial I made of this Nature some Years ago, by the Assistance of the Honourable LONDON Commissioners, in the Education of Mr. *Samson Occom*, one of the *Mohegan* Tribe, who has several Years since been a useful School-Master and successful Preacher of the Gospel to the *Indians* at *Montauk* on *Long-Island*, where he took the Place of the Rev. Mr. *Horton*, Missionary ; and was, under God, instrumental to cure them, in a good Measure, of the Wildness they had been led into by some Exhorters from *New-England*, and in a Judgment of Charity was the Instrument of saving Good to a Number of them. He was several Years ago ordained to the sacred Ministry by the Reverend Presbytery of *Suffolk* County on said Island ; and has done well, so far as I have heard, as a Missionary to the *Oneida* Nation, for two Years past. May God mercifully preserve him, amidst loud Applauses, from falling into the Snare and Condemnation of the Devil !— I say, after seeing the Success of this Attempt, I was more encouraged to hope that such a Method might be very successful.

WITH these Views of the Case, and from such Motives as have been mentioned, above Eight Years ago I wrote to the Reverend

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John Brainerd, Missionary in *New-Jersey*, desiring him to send me two likely Boys for this Purpose, of the *Deleware* Tribe: He accordingly sent me *John Pumshire* in the 14th, and *Jacob Woolley* in the 11th Years of their Age; they arrived here *December 18th. 1754.* and behaved as well as could be reasonably expected; *Pumshire* made uncommon Proficiency in Writing. They continued with me till they had made considerable Progress in the Latin and Greek Tongues; when *Pumshire* began to decline, and by the Advice of Physicians, I sent him back to his Friends, with Orders, if his Health would allow it, to return with two more of that Nation, whom Mr. *Brainerd* had at my Desire provided for me. *Pumshire* set out on his Journey, *November 14th. 1756.* and got Home, but soon died. And on *April 9th. 1757,* *Joseph Woolley* and *Hezekiah Calvin* came on the Horse which *Pumshire* rode.

THE Decline and Death of this Youth was an instructive Scene to me, and convinced me more fully of the Necessity of special Care respecting their Diet; and that more Exercise was necessary for them, especially at their first coming to a full Table, and with so keen an Appetite, than was ordinarily necessary for *English* Youth. And with the Exercise of such Care, as one who understands the Case, and is willing to take the Trouble of it, may use, I am persuaded there is no more Danger of their Studies being fatal to them, than to
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our own Children. There have been several long Fits of Sickness of one and another in this School, with a nervous Fever, Pleurifies, Dysenterys, &c. but perhaps not more than have been among so large a Number of common labouring People in so long a Time.

SOME TIME after those Boys came, the Affair appearing with an agreeable Aspect, it being then a Time of profound Peace in this Country, I represented the Affair to Colonel *Elisha Williams*, Esq; late Rector of *Yale-College*, and to the Rev'd Messrs *Samuel Moseley* of *Windham*, and *Benjamin Pomeroy* of *Hebron*, and invited them to join me; they readily accepted the Invitation; and a Gentleman learned in the Law supposed there might be such an Incorporation among ourselves as might fully answer our Purpose. And Mr. *Joshua Moor*, late of *Mansfield*, deceased, appeared to give a small Tenement in this Place, for the Foundation, Use and Support of a Charity-School, for the Education of *Indian* Youth, &c. But it pleased God to take the good Colonel from an unthankful World soon after the Covenant was made and executed, and thus deprived us of the Benefit of his singular Learning, Piety and Zeal in the Affair. Notwithstanding, a Subscription was soon made of near £. 500 lawful Money, towards a Fund for the Support of it at 6 per Cent. But several Gentlemen of the Law, doubting of the Validity and Sufficiency of such an Incorporation; several Steps were taken to obtain
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the Royal Favour of a Charter, but none effectual. The War soon commenced, and the Reports from Day to Day of the Ravages made, and Inhumanities and Butcheries committed by the Savages on all Quarters, raised in the Breasts of great Numbers, a Temper so warm, and so contrary to Charity, that I seldom thought it prudent so much as to mention the Affair. Many advised me to drop it, but it appeared to others so probable to be the very Method which God would own, that I thought better to scrabble along with it, as well as I could, till divine Providence should change the Scene.

THE Prospects, notwithstanding our outward Troubles, seemed to be increasing: Such was the orderly and good Behaviour of the Boys, through the Blessing of God on Instruction and Discipline, that Enemies could find but little or nothing that was true wherewith they might reproach the Design; and those whose Sentiments were friendly, observed with Pleasure the good Effects of our Endeavours: And the Liberalities, especially of Gentlemen of Character, encouraged me more and more to believe it to be of God, and that he designed to succeed and prosper it, to the Glory of his own great Name; and that I ought in Compliance with such Intimations of Providence from Time to Time, proportionably to increase the Number.

I HAVE had two upon my Hands since *December 18th. 1754*, and Four since *April, 1757*,

1757, and Five since *April* 1759, and Seven since *November*, 1760. and Eleven since *August* 1st. 1761, and after this Manner they have encreased as I could obtain those who appeared promising. And for some Time I have had Twenty-five devoted to School as constantly as their Health will allow, and they have all along been so, excepting that in an extraordinary Croud of Business, I have sometimes required their Assistance. But there is no great Advantage, excepting to themselves, to be expected from their Labour, nor enough to compensate the Trouble of instructing them in it, and the Repair of the Mischiefs they will do, while they are ignorant of all the Affairs of Husbandry, and the Use of Tools. The principal Advantage I have ever had in this Respect has been by *David Fowler* and *Joseph Woolley*, and more by *David* than all the rest: These Lads will likely make good Farmers, if they should ever have the Advantage of Experience in it.

THREE of this Number are *English* Youth, one of which is gone for a Time to *New-Jersey* College, for the sake of better Advantage for some Parts of Learning: He has made some Proficiency in the *Mohawk* Tongue: The other two are fitting for the Business of Missionaries. One of the *Indian* Lads is *Jacob Woolley*, who is now in his last Year at *New-Jersey* College, and is a good Scholar; he is here by the Leave and Order of the President, designing to get some Acquaintance with the

Mohawk Tongue. Two others are sent here by the Rev. Mr. *Brainerd*, and are designed for Trades; the one for a Blacksmith (a Trade much wanted among the *Indians*) and is to go to his Apprenticeship as soon as a good Place is ready for him; the other is designed for a Carpenter and Joiner, and is to go to an Apprenticeship as soon as he has learned to read and write. Another of the *Indians* is Son to the Sachem at *Mohegan*, and is Heir-apparent; he is somewhat infirm as to his bodily Health: For his Support last Year I have charged nothing more than 10 l. lawful Money, granted by the Hon. *London* Commissioners. Several of my Scholars are considerably well accomplished for School-Masters, and 7 or 8 will likely be well fitted for Interpreters in a few Years more. And four of this Number are Girls, whom I have hired Women in this Neighbourhood to instruct in all the Arts of good Housewifery, they attending the School one Day in a Week to be instructed in writing, &c. till they shall be fit for an Apprenticeship, to be taught to make Men's and Women's Apparel, &c. in order to accompany these Boys, when they shall have Occasion for such Assistance in the Business of their Mission. * And six of them are

* THIS Part of my Plan seems to be abundantly justified by that which the Rev. Dr. *Colman* of *Boston*, and the Rev. Mr. *Sergeant* of *Stockbridge*, have wrote upon this Head. See Mr. *Sergeant's* Letter to the Doctor, printed at *Boston* 1743, Page 15. The Doctor writes thus:—" Another thing suggested by " Mr. *Sergeant*, and a most wise and necessary one in the present " Case

are *Mohawks*, obtained pursuant and according to the Direction of the Honorable General Assembly of the Province of the *Massachusetts-Bay*, and are learning to speak, write, and read *English* : And the most of them make good Proficiency therein.

I HAVE, by the good Providence of God, been favoured with religious, faithful and learned Masters, in general, from the first setting up of this School, at the Expence of about £. 56 lawful Money per Annum, i. e. £. 3 per Month, with their Board, and all Accommodations, and a Horse kept or provided when needed ; which I suppose can't be esteemed less than the Sum which I mention : And if this seems to any to be large, I have only this to say, that I could not have the Choice of Masters at less Expence. But

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“ Case is—his taking in Girls as well as Boys, if Providence
 “ succeed the Design, and a Fund sufficient to carry it on can
 “ be procured :—I must needs add on this Head, that this
 “ Proposal is a Matter of absolute Necessity, wherein we are not
 “ left at Liberty, either as Men or Christians ; for there cannot
 “ be a Propagation of Religion among any People, without an
 “ equal Regard to both Sexes ; not only because Females are
 “ alike precious Souls, form'd for God and Religion as much as
 “ the Males ; but also because the Care for the Souls of Children
 “ in Families, and more especially in those of low Degree,
 “ lies chiefly upon the Mothers for the first 7 or 8 Years :
 “ Which is an Observation or Remark which I had the Honour
 “ to make unto my dear and honoured ancient Friend, *Henry*
 “ *Newman*, Esq; Secretary to the Hon. and Rev. Society for
 “ promoting Christian Knowledge ; which when he had communicated
 “ to them they put into Print, and sent it to the
 “ Directors of the 1764 Schools ; (if I have not miscounted)
 “ that so a greater Proportion of Girls might be taken into them
 “ to receive a religious Education for the sake of their Posterity,
 “ and therein for the more effectual answering the very End of
 “ their Charity Schools.”——

the Expence for Tuition will likely be saved for some Time, by the Generosity of a young Gentleman, who proposes to keep it *gratis* a few Months.

THE Method of conducting this School has been, and is designed to be after this Manner, viz. they are obliged to be clean, and decently dressed, and be ready to attend Prayers, before Sun-rise in the Fall and Winter, and at 6 o'Clock in the Summer. A Portion of Scripture is read by several of the Seniors of them : And those who are able answer a Question in the *Assembly's Catechism*, and have some Questions asked them upon it, and an Answer expounded to them. After Prayers, and a short Time for their Diversion, the School begins with Prayer about 9, and ends at 12, and again at 2, and ends at 5 o' Clock with Prayer. Evening Prayer is attended before the Day-light is gone. Afterwards they apply to their Studies, &c. They attend the publick Worship, and have a Pew devoted to their Use, in the House of God. On Lord's-Day Morning, between and after the Meetings, the Master, or some one whom they will submit to, is with them, inspects their Behaviour, hears them read, catechises them, discourses to them, &c. And once or twice a Week they hear a Discourse calculated to their Capacities upon the most important and interesting Subjects. And in general they are orderly and governable : They appear to be as perfectly easy and contented with

with their Situation and Employment as any at a Father's House. I scarcely hear a Word of their going Home, so much as for a Visit, for Years together, except it be when they first come.

AND the Success of Endeavours hitherto, the general Approbation of great and good Men, and the Testimonies many have given of it, by their seasonable Liberality towards it's Support, have seemed to me such evident Tokens of a Divine Hand in Favour of it, and so plain Intimations of the Divine Will concerning it, that I have, as I said before, thought it Duty, notwithstanding all Discouragements, to pursue the Design, and endeavour to keep Pace with the Providences of God in Favour of it as to their Number, and trust in Him, "whose the Earth is, and the Fulness thereof," for further Supplies. And I have hoped this would be esteemed sufficient to clear me of the Imputation of Presumption and Rashness in risking my own private Interest, as I have done.

THE Honourable LONDON Commissioners hearing of the Design, enquired into it, and encouraged it by an Allowance of 12l. lawful Money, by their Vote *November 12. 1756.* And again in the Year 1758 they allowed me 20l.—and in *November 4th, 1760,* granted me an annual Allowance of 20l. for my Assistance—and in *October 8th, 1761,* they granted me 12l. towards the Support of *Isaiah Uncas*, Son of the Sachem of *Mohegan*, and
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10l. more for his Support the following Year. In *October* 1756, I received a Legacy of fifty-nine Dollars of Mrs. *Ann Bingham* of *Windham*. In *July* 1761, I received a generous Donation of Fifty Pounds Sterling from the Right Hon. *WILLIAM*, Marquis of *Lothian*. And in *Nov.* 1761, a Donation of 25l. Sterl. from Mr. *Hardy* of *London*—and in *May* 1762, a second Donation of 50l. Sterl. from that most Honorable and noble Lord, the Marquis of *Lothian*; and at the same Time 20l. Sterl. from Mr. *Samuel Savage*, Merchant in *London*: And a Collection of Ten Guineas from the Rev. Dr. *A. Giffords* in *London*: And 10l. Sterl. more from a Lady in *London*, unknown, which is still in the Hands of a Friend, and to be remitted with some additional Advantage, and to be accounted for when received. And also for 7 Years past I have, one Year with another, received about 111. lawful Money Annually, Interest of Subscriptions. And in my Journey to *Portsmouth* last *June*, I received in private Donations 66l. 17s. 7d. 1-4th. lawful Money. I also received for the Use of this School, a Bell of about 80lb. weight, from a Gentleman in *London*. In *November* 1761, the Great and General Court or Assembly of the Province of *Massachusetts-Bay*, voted, That I should be allowed to take under my Care six Children of the *Six Nations*, for Education, Clothing and Boarding, and be allowed for that Purpose, for each of said Children, 12l. per Annum for one Year, which Boys I have obtained, and they have been for some Time in this School.

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THE Honourable SCOTCH Commissioners in and near *Boston*, understanding and approving of the Design of sending for *Indian* Children of remote Tribes, to be educated here, were the first Body, or Society, who have led the Way in making an Attempt for that Purpose. Which because of the Newness and remarkable Success of it, and because it may encourage such a Design in time to come, I suppose it may not be disagreeable, if I am a little particular in my Account of it: While I was in *Boston* they passed a Vote to this purpose, May 7, 1761, "That the Reverend Mr. *Wheelock* of *Lebanon* be desired, to fit out *David Fowler*, an *Indian* Youth, to accompany Mr. *Sampson Occom*, going on a Mission to the *Oneidas*, that said *David* be supported on said Mission for a Term not exceeding 4 Months; and that he endeavour on his Return to bring with him a Number of *Indian* Boys, not exceeding three, to be put under Mr. *Wheelock's* Care and Instruction, and that 20*l.* be put into Mr. *Wheelock's* Hands to carry this Design into Execution; and that when said Sum shall be expended, he advise the Treasurer of it, and send his Accounts for Allowance."

PURSUANT to this Vote I cloathed and furnished said *David* with Horse and Money, for his long Tour into the Wilderness, which he set out on *June* 10th, in Company with Mr. *Occom*, by the Way of *New-York*; in which Journey he rode above a thousand Miles, and by the Advice, Direction and Assistance of
Sir

Sir WILLIAM JOHNSON, obtained three Boys of the *Mohawk* Nation, who were willing to leave their Friends and Country and come among Strangers of another Language, and quite another Manner of Living, and where, perhaps, no one of their Nation then living had ever been ; and among a People of whom their Nation have been of a long Time inclined to entertain Jealousies. Their Names were *Joseph*, *Negyes*, and *Center*. They arrived here *August* 1st, 1761, but had so much Caution in the extraordinary Enterprize, that they brought each of them an Horse from their own Country. Two of them were but little better than naked, and could not speak a Word of *English*. The other being of a Family of Distinction among them, was considerably cloathed, *Indian-fashion*, and could speak a few Words of *English*. They let me know, as soon as I could understand them, that Sir WM. JOHNSON had told them they should return and visit their Friends in the Fall of the Year. I took speedy Care to *cleanse* and cloath them. They many Ways discovered some Jealousies respecting the Design of their coming ; but by Acquaintance and Freedom with other *Indians* in the School, and by constant Care for them and Kindness to them, those Jealousies seemed in a little Time to wear away, and they appeared to feel and enjoy themselves as though they had been at home in a Father's House. Daily Care was exercised for them, and particular
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Caution that they might in no Instance appear to be, thro' Disrespect, distinguished from any in the School. Such Distinction, or any thing which they apprehend to be so, I find will at once occasion Jealousies and Disaffection. And this seems to be agreeable to a settled Principle among themselves, (according to which they are wont to treat their Captives) viz. that those who take the Patronage of Children, not their own, shall treat them in all respects as their own.

Center's Countenance, as I thought when he came, discovered that he was not in Health. My Suspicions increased, and the Issue proved they were not groundless. He continued with me till the Fall, when the Physician I employed advised me, that his Disorders threatned his Life, and prevailed to such a Degree that he looked upon him to be incurable, and that he judged it best to send him back to his Friends, and that soon, or it would be too late to send him at all ; and according to this Advice I sent him away with *Negyes*, having furnished them with Money for their Journey into the *Mohawk* Country, on the 23d Day of *October*. *Joseph* tarried longer to accompany young *Kirtland*, who was learning the *Mohawk* Language of him, and whom I sent into that Country to obtain six Boys of those Nations, to partake of the Benefit of Sir *PETER WARREN's* Legacy, according to the Instructions of the General Assembly of the Province of *Massachusetts-Bay*, before mentioned.

Center reached home, but died soon after. *Negve*, I hear, was captivated by a young Female and married. Mr. *Kirtland* and *Joseph* set out for the *Mohawk* Country November 4th, and returned November 27th, and brought two *Mohawk* Lads with them, viz. *Moses* and *Johannes*, by whom Sir WM. JOHNSON informed me that he expected to be able to send the Rest when they came in from hunting. I informed the Hon. Commissioners of the State of the Case, and by a Letter from the Reverend Dr. CHAUNCY, Chairman of their Committee, in the Name of the rest, was desired to let them have in their Pay and under their Direction these two who came last with *Joseph*, which I consented to, provided they would remit the necessary Charges which I had been at in procuring and cloathing them, and give me as I afterwards charged them for their Support and Tuition, upon which Conditions they took them. I immediately sent to Sir WM. JOHNSON for other six to partake of Sir PETER WARREN's Legacy. These three, viz. *Joseph*, *Moses* and *Johannes*, continued with me in the Pay of the Commissioners till May 27, 1762, when I offered said Committee my Accompt, the whole Amount of which, that is, for cloathing and furnishing *David* with Horse and Money for his Support in his long Journey of several Months, the Expence of the Boy's Journey home above 200 Miles. The Expence of *Kirtland's* Journey (excepting his Horse) into that Country to bring down *Moses* and *Johannes*. The
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pasturing the Horses of the first three the time they continued here, in a dry and difficult Season ; the cloathing all five, and repairing their Cloathing the whole Time they tarried ; the Boarding and Schooling them, finding Washing, Lodging, Firewood, Candles, Books, Paper, &c. I say, the Amount of the Expence for the Five and in the whole Affair for near twelve Months, Errors excepted, was but just 58 l. 17 s. 7 d. 1-4th. Sterling. But in this Accompt I charged nothing for several expensive Journeys in this Government, taken by myself, and another preparatory and necessary to the Design of *David's* Mission, nor for any Labour, Care or Pains of my own therein from first to last—For their Board, Washing and Lodging but 5 s. per Week ; the lowest common Price in these Parts was 6 s. L. M. What Cloathing, &c. they had of me, I charged at the lowest Cash-price, and what I got for them of our Traders, Shoemakers, Taylors, &c. I charged just as they charged me, without any Advance in one Instance. I charged nothing for extraordinary Trouble and Care for *Center*, in his declining State ; nor did the Physician charge for what he did for him. And there were other Provisions made to prevent Expence of Money in their Journeyings more than is common, for which there was nothing charged, by all which the Accompt was somewhat less than it would otherwise have been—But then on the other Hand it may be considered,

1. THAT Provisions of all Sorts were then, and still are, at an higher Price than ever before in these Parts, occasioned by the preceeding Wars and extreme Drought. When they are reduced to their usual Price, the Expence of educating *Indian* Youth will be much less.

2. THE Circumstances of this Undertaking were extraordinary, and the necessary Expences of it were consequently so, and such as there may never be such Occasion for again. This was the opening a Door which never had been opened for such a Purpose to these Nations ; and it was thought by many who knew their great Fondness for their Children, that it could not be soon accomplished, i. e. to make either Parents or Children willing to comply with an Invitation to come such a vast Length, and under such Circumstances as have been mentioned. But the Report of *David* confirmed by the Boys on their Return, has given such Conviction of the Sincerity and Kindness of our Intentions towards them, as has removed all Objections. And nothing more is now necessary to our obtaining as many well-chosen Boys and Girls as we please, but to employ some faithful Missionary among them for that Purpose.

I HAVE been the more particular in this Account, because I would remove the unreasonable Prejudices raised against this Method, by partial and unfair Accounts, and a Cry of enormous Expences, &c. And to let the World know there is nothing in it worthy

to be objected by one who is in earnest to accomplish this great and important Design.

WHAT I have done for this School since its Beginning, in many expensive Journies ; (for none of which have I ever charged any Thing at all) ; in constant Care for their Health, in Endeavours to cure their savage Disposition, and form their Minds and Manners to right Rules of Virtue and Religion, in extraordinary Care and Trouble for several of them in Sickness, in Expences by Company, not only of *English* but *Indians* at my House, occasioned thereby ; and incidental Charges in many Instances, none are able justly to estimate, or likely so much as to think of many of them, but one who is intimately acquainted with the Business : In Consideration for which I have had the Assistance of several of them a few Times in an extraordinary Croud of Business ; and of late some Advantage by the School to two of my own Children. Which Reward I suppose impartial Judges will not think to bear a very considerable Proportion to these Expences which are not charged, and which in my Judgment is not the one Tenth Part of them.

MR. MOOR'S Grant contains about two Acres of Pasturing, a small House and Shop ; for the Use of which from the first I have received about £. 4 lawful Money, clear of the Charge of Repairing, which is not equal to the Money I have paid to Physicians which is not charged.

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I HAVE professed to have no View to making an Estate by this Affair: What the Singleness and Uprightness of my Heart has been before GOD, he knows; and also how greatly I stand in need of his Pardon.

My Accompt with the School has been charged after the following Manner, viz. For the whole Expence of Cloathing, Boarding and Tutoring the Boys from *December* 18th. 1754, to *November* 26th. 1760. at the Rate of £. 16 lawful Money per Annum, for each; but when their Number was so increased I found it necessary to come nearer to the true Value of it, and have since used greater Exactness; but have never charged higher than at the lowest Money Price for what they have had of me, and for what I have bought for them of our Traders, Shoemakers, Taylors, &c. I have charged just what I have given, and no more. I have charged for their Tuition, as for *English* Scholars, i. e. for Latin Scholars, and such as were savage and needed much Care and Instruction, at 2 *s.* L.M. per Week, or £. 4 10 *s.* per Annum; and for others proportionably. The whole School, one Year with another, has not quite cleared my Expence for the Master. Last Year it did a little more; and since the 27th of *May* last, it has over-done my Expence for the Master 15 *s.* 8 *d.* besides the Tuition of the Girls. I have charged for the Girls but 4 *d.* per Week, i. e. for one Day's Schooling and Dinner; and the whole
Expence

Expence for their Education will be but little more than their Cloathing.

THE total Amount of all my Disbursements in this whole Affair, for near Eight Years, that is, since *December* 18. 1754, to *November* 27. 1762, charged in the Manner, and after the Rate before-mentioned, is, (Errors excepted) £. 566 2s. 5d. Sterling.—And the total Amount of all the Donations before-mentioned, together with smaller ones, which I suppose needless to mention particularly, received within the said Term, is, (Errors excepted) £. 509 2s. 5d. Sterling.

AND as this School was set up when there was no Scheme devised, or Plan laid, which this could be in Opposition to; so it is not continued in Opposition to any other Measures which are proposed or pursued by others.

AND, blessed be GOD that he has put it into the Hearts of a Number of Gentlemen of Ability in and near BOSTON, to contribute so liberally towards the Furtherance of the general Design. And is it not a Pity that Christians of all Denominations should not unite their utmost Endeavours for the Accomplishment of it; and especially now while the Door is so widely opened for it? And what a Pity is it that any Time should be lost? And how exceeding mean, and infinitely beneath those noble Sentiments, and that generous Love to the Souls of Men, and to our KING and Country, which true Religion inspires, will it be to fall into Parties; and on Account of differing Opinions respecting the
most

most probable Methods for accomplishing the End, to obstruct and hinder one another therein? There is enough for all to do; and the Affair is of so great Importance, that it calls for the Trial of every Method that has the least Probability of Success; and different Methods may greatly subserve and assist one another.

WE can none of us boast such Perfection of Understanding and Skill in the Affair as to set up safely for Infallibility. Many Attempts have been made by wise and good Men; and the Issue has taught them their Want of that Knowledge which is got by Experience; and that their pious Labour and Expence had been in a great Measure lost for want of it.

AND I would take this Opportunity to express my Gratitude for those generous Benefactions whereby this Infant Institution has been hitherto supported; and I hope through the Blessing of GOD upon our our Endeavours, those pious Benefactors will have Occasion for the most easy and comfortable Reflections, as having made an Offering acceptable to GOD, and bestowed it well for the Advancement of the Kingdom, and Glory of the great REDEEMER: And that the Blessing of many of our *American* Heathens, who shall in the present and succeeding Generations, reap the Benefit thereof, may come upon them: And that others understanding that this School stills lives, under GOD, upon the Charity of good Men, will be moved to open their Hands to minister further, and necessary Supplies for it.



HEBRON, December 31. 1762.

To the PRINTERS.

WE having been informed that the Rev'd Eleazar Wheelock of Lebanon has lately prepared and sent to your Press, A Narrative of the INDIAN Charity School under his Care ; and being willing to contribute to the Furtherance of that truly noble and charitable Undertaking, which, though new and untried before he entered upon it, appears to us to have the greatest Probability of Success, and to afford the most encouraging Prospect of spreading the Gospel far and wide among our American Pagans, of any Method that has yet been attempted: And we can't but hope that a recommendatory Letter, which was some Time since sent to a private Friend, signed by a Number of neighbouring Ministers, may serve to satisfy the World, That the charitable Design which that Gentleman is pursuing, is, in the Judgment of his Neighbours, who are well acquainted with him, and with the Affair of his School, neither selfish, nor enthusiastic ; nor the Plan proposed so expensive, as may be any reasonable Objection against making a thorough Trial thereof : And we having consulted several of the Subscribers who join with us (as we believe all would do if they had Opportunity for it) in desiring

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that

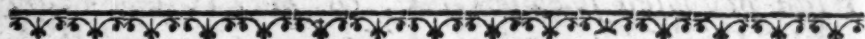
that said Letter might be published at the End of said Narrative ; that so far as the Credit and Reputation of the Clergy in this Neighbourhood will influence thereto, all Prejudices may be removed from the Minds of Christians of every Denomination, and all be excited to unite their Endeavours according to their Ability to encourage and promote so noble and important an Undertaking: Wherefore please to give said Letter (a Copy whereof you will receive with this) a Place at the Close of said Narrative, and you will oblige

Your's to serve,

Benjamin Pomroy,

Elijah Lothrop, —

Nathaniel Whitaker.



COPY



COPY of the LETTER.

CHELSEA, in *Norwich*, July 10. 1762.

S I R,

WE Ministers of the Gospel, and Pastors of Churches hereafter mentioned with our Names, having for a Number of Years past heard of, or seen with Pleasure, the Zeal, Courage and firm Resolution of the Reverend ELEAZAR WHEELOCK of *Lebanon*, to prosecute to Effect a Design of spreading the Gospel among the Natives in the Wilds of our *America*, and especially his Perseverance in it, amidst the many peculiar Discouragements he had to encounter during the late Years of the War here, and upon a Plan which appears to us to have the greatest Probability of Success, viz. by the Mission of their own Sons. And as we are verily perswaded, that the Smiles of divine Providence upon his School, and the Success of his Endeavours hitherto, justly may and ought to encourage him and all, to believe it to be of GOD, and that which he will own and succeed for the Glory of his own great Name in the Enlargement of the Kingdom of our divine Redeemer, as well as for the great Benefit of the Crown of *Great-Britain*, and especially of his Majesty's Do-

minions in *America* ; so we apprehend, that the present Openings in Providence ought to invite Christians of every Denomination to unite their Endeavours, and lend a helping Hand in carrying on the charitable Design ; and we are heartily sorry if Party Spirit and Party Differences shall at all obstruct the Progress of it, or the old Leaven in this Land ferment upon this Occasion, and give a watchful Adversary Opportunity so to turn the Course of Endeavours into another Channel, as to defeat the Design of spreading the Gospel among the Heathen.

To prevent which, and encourage Unanimity and Zeal in prosecuting the Design, we look upon it our Duty as Christians, and especially as Ministers of the Gospel, to give our Testimony, That, as we verily believe, a disinterested Regard to the Advancement of the Redeemer's Kingdom, and the Good of his Majesty's Dominions in *America* were the governing Motives which at first induced the Reverend Mr. WHEELLOCK to enter upon the great Affair, and to risque his own private Interest as he has done since in carrying it on ; so we esteem his Plan to be good, his Measures prudently and well-concerted, his Endowments peculiar, his Zeal fervent, his Endeavours indefatigable for the accomplishing this Design ; and we know no Man like-minded who will naturally care for their State. May God prolong his Life, and make him extensively useful in the Kingdom of CHRIST !

WE

WE have also some of us at his Desire examined his Accounts, and find that besides giving in all his own Labour and Trouble in the Affair, he has charged for the Support, Schooling, &c. of the Youth, at the lowest Rate it could be done for, as the Price has been and still is among us ; and we apprehend the generous Donations already made, has been, and we are confident will be laid out in the most prudent Manner, and with the best Advice for the Furtherance of the important Design. And we pray God abundantly to reward the Liberality of any upon this Occasion ; and we hope the Generosity, especially of Persons of Distinction and Note, will be a happy Lead and Inducement to still greater Liberalities, and that in Consequence thereof the wide extended Wilderness of *America*, will blossom as the Rose, *Habitations of Cruelty* become *Dwelling-Places of Righteousness*, and the *Blessing of Thousands ready to perish* come upon all those whose Love to Christ, and Charity to them, has been shown upon this Occasion, which is the hearty Prayer of,

SIR,

Your sincere Friends

and humble Servants,

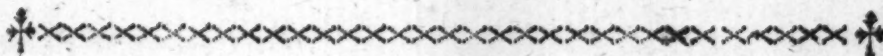
Ebenezer Roffeter,	{	Pastor of the 1st Church in Stonington.
Joseph Fish,	{	Pastor of the 2d Church in Stonington.
		Nathaniel

Nathaniel Whitaker,	<i>Pastor of the Church at Chelsea, in Norwich.</i>
Benjamin Pomroy,	<i>Pastor of the 1st Church in Hebron.</i>
Elijah Lothrop,	<i>Pastor of the Church of Gilead, in Hebron.</i>
Nathaniel Eells,	<i>Pastor of a Church in Stonington.</i>
Mather Byles,	<i>Pastor of the 1st Church in New-London.</i>
Jonathan Barber,	<i>Pastor of a Church in Groton.</i>
Matt. Graves,	<i>Missionary at New-London.</i>
Peter Powers,	<i>Pastor of the Church at Newent, in Norwich.</i>
Daniel Kirtland,	<i>former Pastor of the Ch. at Newent, in Norwich.</i>
Asher Rossiter,	<i>Pastor of the 1st Church in Preston.</i>
Jabez Wight,	<i>Pastor of the 4th Church in Norwich.</i>
David Jewett,	<i>Pastor of the 2d Church in New-London.</i>
Benjamin Throop,	<i>Pastor of a Church in Norwich.</i>
Samuel Mosely,	<i>Pastor of a Church in Windham.</i>
Stephen White,	<i>Pastor of a Church in Windham.</i>
Richard Salter,	<i>Pastor of a Church in Mansfield.</i>

Timothy

Timothy Allen,	{	<i>Pastor of the Church in Ashford.</i>
Ephraim Little,	{	<i>Pastor of the 1st Church in Colchester.</i>
Hobart Estabrook,	{	<i>Pastor of a Church in East-Haddam.</i>
Joseph Fowler,	{	<i>Pastor of a Church in East-Haddam.</i>
Benjamin Boardman,	{	<i>Pastor of the 4th Ch. of Christ in Middletown.</i>
John Norton,	{	<i>Pastor of the 6th Ch. of Christ in Middletown.</i>
Benjamin Dunning,	{	<i>Pastor of a Ch. of Christ in Marlborough.</i>

N. B The Names of the Subscribers stand in the same Order in which they subscribed, and not according to Seniority ; and it is hoped any Inaccuracies observable in the Draught will be excused, at least not charged upon more than one of the Number, inas-much as they signed separately, not having the Advantage of a Convention for that Purpose.



THE E N D.



